

many a story and the mother deserves all the praise that words can bestow. She invests her life in her child as a father cannot. Her life trembles in the balance when the child is born, and for years it is the object of her constant and tender care. The child is the mother's treasure and where the treasure is there will the heart be also.

But the father is not indifferent to the child's welfare and the lesson for today presents the father at his best. He did not rebuke the son with "I told you so," or, "You should have known better." He ran to meet his wandering boy. He was quick to note the boy's changed attitude; the very manner of the son proclaimed it. He hardly gave the prodigal time to make his confession and beg forgiveness. "Bring forth the best robe"—bring it quickly. And then the fatted calf was killed and the neighbors were invited in to make merry.

A STRIKING CONTRAST

What a contrast between this story and the story of the rich young man. The latter was a ruler, a man of influence and of wealth, and he had led a blameless life, but he lacked one thing. He did not put the following of the Saviour above all other things.

His money came first. "He went away sorrowful; for he had great possessions." He comes into the limelight for a moment, then, failing in the supreme test, he returns to obscurity. The last we see of him is his back—he turned his back upon his one great opportunity.

But here is the story of a spendthrift; he wasted his substance in riotous living and squandered what his father had earned. But he repents; he is born again. He returns to his father's house and is welcome. His sins are forgiven and we leave him amid the congratulations of friends, his father exclaiming in joy. "This my son was dead, and is alive again."

Only the elder brother refuses to share in the rejoicing. Why was this touch of sadness introduced at the very end of the story? In order to make it natural.

How can a brother know a father's love. His heart has never been wrong by a child's waywardness. He saw a wild boy bring sorrow upon a parent, and he had had to blush for a brother's sins, and possibly the father had accepted the elder son's service and devotion as a matter of course, without thinking to reward him with an occasional kid.

The father, having passed beyond the age of merriment, might have been at fault in not considering the social side of the elder son's life, but nothing that the father could have done could have opened to the elder son's understanding the father's delight when the prodigal returned.

And why is the story told? To emphasize the Heavenly Father's love of every child and to give assurance of the Father's delight when a child returns to the fold.

The story of the Prodigal Son is

the third of three illustrations by Jesus recorded by Luke in one chapter—the fifteenth—all given to show God's attitude toward repentance and his willingness to pardon.

THE LOST SHEEP

The first is the parable of the lost sheep—one out of one hundred. As the owner calls together his friends and neighbors, saying unto them, "Rejoice with me; for I have found my sheep which was lost," so, "likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance."

In the second illustration a woman, having ten pieces of silver, lost one. When, after diligent search, she found it she called in her friends and neighbors, saying, "Rejoice with me: for I have found the piece which I had lost," and the moral, "likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."

Then follows the story of the Prodigal Son, which furnishes the climax. First, a sheep, then a coin and, last, a human soul. The moral of the Prodigal Son is so plain that it was not necessary to conclude the story as Christ concluded the story of the sheep and of the coin.

The impression made by this lesson will linger with us. No one will gather from it the thought that repentance can justify the sin that precedes it. The rewards of a virtuous life are continuous. The elder son might well have weighed them against the merriment of a homecoming banquet. The Prodigal would have gladly exchanged the joy of the feast for forgetfulness of his evil days and of the husks.

The real joy that all can derive from the story of the prodigal son is that God's love is so infinite that even man's sin cannot exhaust it. Christ's pardon is offered to all.

Christianity has been called the gospel of the second chance. It is more than that. It is the gospel of innumerable chances if the heart is truly repentant.

THE RICH MAN AND LAZARUS
By WILLIAM JENNINGS BRYAN

BIBLE TEXT—LESSON FOR
JANUARY 28
(Luke 16:19-31)

There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

And there was a certain beggar named Lazarus, which was laid at his gate, full of sores.

And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried:

And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue: for I am tormented in this flame.

But Abraham said, Son, remember that thou in thy lifetime receivest thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.

Then he said, I pray thee therefore, Father, that thou wouldest send him to my father's house:

For I have five brethren: that he may testify unto them, lest they also come into this place of torment.

Abraham saith unto him, They have Moses and the prophets; let them hear them.

And he said, Nay father Abraham: but if one went unto them from the dead, they will repent.

And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

In the story of the rich man and Lazarus, as set down in the sixteenth chapter of Luke, Christ used a striking

contrast for the presentation of several great truths.

The rich man is described as living up to his means; he was clothed in purple and fine linen and fared sumptuously every day.

There is no suggestion that he was sympathetic with the poor or interested in any one but himself. He had the money with which to buy the most costly apparel and the most expensive food, and he did so. He was a fit representative of the class to which he belonged.

Then the Master gives the other side; a beggar named Lazarus was laid at the rich man's gate, full of sores. The verb indicates that he was himself helpless and dependent on others to bring him near to the rich man's table.

He was not a vagrant, able to work but unwilling to do so; he was afflicted and dependent for subsistence on the charity of others. To make the case more pathetic, the dogs are described as licking his sores.

THE CURTAIN DRAWN ASIDE

This is the picture of the two extremes in this world; then the curtain is drawn aside and we behold the treatment received by those two characters in the next world.

The beggar was carried away by the angels into Abraham's bosom while the rich man, in torment, lifted up his eyes and beheld the happy state of the beggar who came to him for crumbs. Dives appeals for even a drop of water to cool his tongue.

We are not told that riches are in themselves a condemnation; Christ and His apostles came into contact with men of wealth who were also men of faith. Neither are we told that poverty is, in itself, a thing to be commended.

Christ warned against the evils that follow in the wake of wealth. "How hardly shall they that have riches enter into the kingdom of God. . . . It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God."

In the parable of the sower He gave utterance to a truth—an epitome of all history—that "the cares of this world and the deceitfulness of riches choke the truth."

INJUSTICE SURELY REMEDIED

It is also true that Christ was the friend of the poor and ministered unto those who were sick. But the lesson taught by our text is that the injustice suffered in this world is remedied in the world to come and

SEND NO MONEY

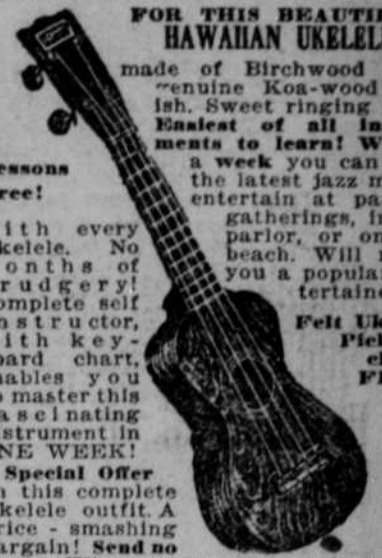
FOR THIS BEAUTIFUL HAWAIIAN UKELELE

made of Birchwood with genuine Koa-wood finish. Sweet ringing tone. Easiest of all instruments to learn! Within a week you can play the latest jazz music, entertain at parties, gatherings, in the parlor, or on the beach. Will make you a popular entertainer.

Lessons Free!

with every Ukelele. No months of drudgery! Complete self instructor, with keyboard chart, enables you to master this fascinating instrument in ONE WEEK!

Special Offer on this complete Ukelele outfit. A price-smashing bargain! Send no money. When outfit arrives deposit only \$2.48, plus postage, with postman. Satisfaction guaranteed or money refunded in full! Don't delay! Write today NOW! FERRY & CO., 6832 EAST END AV. Dept. 4321, Chicago.



Music Lessons
UNDER MASTER TEACHERS
At Home

A Complete Conservatory Course By Mail Wonderful home study music lessons under great American and European teachers. Endorsed by Paderewski. Master teachers guide and coach you. Lessons a marvel of simplicity and completeness. Any Instrument Write telling us course you are interested in—Piano, Harmony, Voice, Public School Music, Violin, Cornet, Mandolin, Guitar, Banjo, or Reed Organ—and we will send our Free Catalog with details of course you want. Send now. UNIVERSITY EXTENSION CONSERVATORY 711 Siegel-Myers Bldg. Chicago, Illinois

PLAYASAW

You can produce wonderful, soft, sweet music from a common carpenter's saw with a violin bow or soft hammer, if you know how. No musical ability required—you need not know one note from another.

Easy to Learn in 3 Weeks I absolutely guarantee to teach you to play popular and classical music within three weeks. I give you the secrets of my 10 years' success as a new musician, secrets I guarded carefully until I introduced "The Musical Saw."

Successfully instructed thousands. No charge whatsoever if I fail.

FREE—a special tempered Musical Saw, Saw Bow, Soft Hammer free with course of instruction. This course is short, simple and easy. Only three lessons, one each week—no months of tedious practice.

MAKE BIG MONEY and amaze your friends playing for dances, lodge and church entertainments. Write today for information "How to Play a Saw"—sent free.

C. J. MUSSEL. 366 Jack Bldg., E. Atkinson, Wis.

KNITTING WOOLS
HIGHEST QUALITY HAND KNITTING YRNS
Worsted 15c Per oz. Silk & Wool 22c Per oz.
200 Samples on Request
THE CLIVEDEN COMPANY
419-C High Street Germantown, Phila., Pa.

ASTHMA Difficult breathing, wheezing sound, cough, mucus expectoration, tightness in the chest, suffocating feeling, gasping for air, heart pains, etc., etc., are quickly relieved with my prescription No. 20. Sufficient treatment for 10 days \$3.00. Ten or twenty days treatment have been known to cure some very stubborn and long standing cases. Sent on receipt of price to any address, charges prepaid. DR. B. M. ROSS, 35 South Dearborn St., Chicago, Illinois.

Success in Photography
A Business of YOUR OWN—A Big Salaried Position
Our Graduates earn to \$100 per week in
PHOTOGRAPHY — PHOTO-ENGRAVING — 3-COLOR WORK
Three to Six Month's Course.
Many splendid opportunities are open to ambitious men and women in these fascinating, high paying fields. We assist you to secure position. NOW is the time to qualify. Learn in the World's Leading Institution. Tuition low; living inexpensive. Write for FREE book TODAY.
Illinois College of Photography
(Established 30 Years)
LeGrand A. Flack, Pres. Box 323, Effingham, Ill.